



CONVIVENCIA

MAKING OF THE MUSLIM CIVILISATION

ADNAN RASHID



Mercy

- “And We have sent you (O Muhammad [SA]) not but as a mercy for the worlds”.

Quran 21:107.

Pope Gregory the Great (594 c.)

- ‘What is there now, I ask of delight in this world? Everywhere we observe strife; fields are depopulated, the land has returned to solitude...And yet the blows of Divine justice have no end, because among the blows those guilty of evil acts are not corrected’.

Ja'far's Speech for Nagos

- ‘O King, we were an uncivilized people, worshipping idols, eating corpses, committing abominations, breaking natural ties, treating guests badly, and our strong devoured our weak. Thus we were until God sent us an apostle whose lineage, truth, trustworthiness, and clemency we know. He summoned us to acknowledge God’s unity and to worship him and to renounce the stones and images which we and our fathers formerly worshipped. He commanded us to speak the truth, be faithful to our engagements, mindful of the ties of kinship and kindly hospitality, and to refrain from crimes and bloodshed. He forbade us to commit abominations and to speak lies, and to devour the property of orphans, to vilify chaste women. He commanded us to worship God alone and not associate anything with him, and he gave us orders about prayer, almsgiving, and fasting. We confessed his truth and believed in him, and we followed him in what he had brought from God, and we worshipped God without associating aught with him. We treated as forbidden what he forbade, and as lawful what he declared lawful. Thereupon our people attacked us, treated us harshly and seduced us from our faith to try to make us go back to the worship of idols instead of the worship of God, and to regard as lawful the evil deeds we once committed. So when they got the better of us, treated us unjustly and circumscribed our lives, and came between us and our religion, we came to your country, having chosen you above all others. Here we have been happy in your protection, and we hope that we shall not be treated unjustly while we are with you O King’.

The Life of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, tr by A. Guillaume, (1955, 2004), p. 151-2 .

THE EXPANSION OF ISLAM



SAPIENCE
INSTITUTE

Expansion of Islam

- “None of you will have faith till he loves for his brother what he loves for himself”. [Bukhari]
- ‘And what is wrong with you that you fight not in the cause of Allah, and for those weak, ill-treated and oppressed among men, women and children, whose cry is: “Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will help”. [Quran 4:75]

Rib'i bin 'Aamir al-Tamim

- 'Allah has sent us and brought us here so that we may free those who desire from servitude to earthly rulers and make them servants of God that we may change their poverty into wealth and free them from tyranny of [false] religions and bring them to the justice of Islam'.

Tabari.

Ishoyabh III

- ‘and the Arabs, to whom God at this time has given the empire of the world, behold, they are among you, as ye know well: and yet they attack not the Christian faith, but, on the contrary, they favour our religion, do honour to our priests and the saints of the Lord, and confer benefits on churches and monasteries.’

Arnold, Preaching (1913), p. 81-82.

Adam Smith (1723-1790)

- ‘The ruin of the empire of the Romans, and, along with it the subversion of all law and order, which happened a few centuries afterwards, produced the entire neglect of that study of the connecting principles of nature, to which leisure and security can alone give occasion. After the fall of those great conquerors and the civilizers of mankind, the empire of the Caliphs seems to have been the first state under which the world enjoyed that degree of tranquility which the cultivation of the sciences requires. It was under the protection of those generous and magnificent princes, that the ancient philosophy and astronomy of the Greeks were restored and established in the East; that tranquility, which their mild, just and religious government diffused over their vast empire, revived the curiosity of mankind, to inquire into the connecting principles of nature.’

The Essays of Adam Smith (London), 1869, p. 353.

The Rise of Al-Andalus (Islamic Spain)

- ‘We decree that the sons and daughters of the Jews should be separated from the company of their parents in order that they should not become further entangled in their deviation, and entrusted either to monasteries or to Christian, God fearing men and women, in order that they should learn from their way of life to venerate the faith and, educated on better things, progress in their morals as well as their faith’.

[Fourth Council of Toledo 633 c.]

The Jews in the Legal Sources of the Early Middle Ages, edited by Amnon Linder, New York, 1997, p.488.

Zion Zohar

- ‘Thus, when Muslims crossed the straits of Gibraltar from North Africa in 711 CE and invaded the Iberian Peninsula, Jews welcomed them as liberators from Christian Persecution’.
- ‘Born during this era of **Islamic rule**, the famous **Golden Age** of Spanish Jewry (circa 900-1200) produced such luminaries as: statesman and diplomat Hasdai ibn Shaprut, vizier and army commander Shmuel ha-Nagid, poet-philosophers Solomon Ibn Gabriol and Judah Halevi, and at the apex of them all, Moses Ben Maimon, also known among the Spaniards as Maimonides’.

Zion Zohar, Sephardic & Mizrahi Jewry, New York, 2005, p. 8-9.

Heinrich Graetz, 1892 c.

- ‘It was in these favourable circumstances that the Spanish Jews came under the rule of Mahometans, as whose allies they esteemed themselves the equals of their co-religionists in Babylonia and Persia. They were kindly treated, obtained religious liberty, of which they had so long been deprived, were permitted to exercise jurisdiction over their co-religionists, and were only obliged, like the conquered Christians, to pay poll tax (Dsimma)’ ... Jewish Spain became “the place of civilization and of spiritual activity- a garden of fragrant, joyous, and happy poetry, as well as the seat of earnest research and clear thought.” Like the Arabian Christians (the Christians who lived amongst the Mahometans) the Jews made themselves acquainted with the language and literature of their conquerors, and often got precedence over them. But whilst Arabian Christians gave up their own individuality, forgot their own language- Gothic Latin- and could not even read the creeds, and were ashamed of Christianity, the Jews of Spain were so little affected through this contact with Arabs, that it only served to increase their love and enthusiasm for their mother tongue, their holy law, and their religion. Through favourable circumstances Jewish Spain was in a position at first to rival Babylonia, then to supersede it, and finally to maintain its superiority for nearly five hundred years.’

H. Graetz, History of the Jews, London, 1892, v 3, p. 112.

Ecclesiastical Polemics

- ‘Musa himself... entered the long plundered and Godlessly invaded Spain, to destroy it...he imposed on the adjacent regions an evil and fraudulent peace...he ruined beautiful cities, burning them with fire; condemned lords and powerful men to the cross, and butchered youths and infants with swords...’

The Chronicle of 754, Conquerors and Chroniclers of Early Medieval Spain edited by Kenneth Baxter Wolf, Liverpool University Press, 1999, p. 132-3.

Arnold on Church Polemics

- ‘...such statement is too frequent a commonplace of the ecclesiastical historian to be accepted in the absence of contemporary evidence...of forced conversion or anything like persecution in the early days of the Arab conquest, we hear nothing. Indeed, it was probably in a great measure their tolerant attitude towards the Christian religion that facilitated their rapid acquisition of the country’.

Arnold, Preaching, p. 132-4.

Reinhart Dozy

- ‘the unbounded tolerance of the Arabs must also be taken into account. In religious matters they put pressure on no man...Christians preferred their rule to that of the Franks’.

Reinhart Dozy, A History of Muslims in Spain, 1861 (reprinted 1913, 2002) Goodword Books, p. 235.

Burke on Muslim Spain

- ‘Christians did not suffer in any way, on account of their religion, at the hands of Moors...not only perfect toleration but nominal equality was the rule of the Arabs in Spain’.

Ulick R. Burke, A History of Spain, Longmans, 1900, v I, p. 129.

Paul Alvarus circa. 850

- ‘The Christians love to read the poems and romances of the Arabs; they study the Arab theologians and philosophers, not to refute them but to form a correct and elegant Arabic. Where is the layman who now reads the Latin commentaries on the Holy Scriptures, or who studies the Gospels, prophets or apostles? Alas! All talented young Christians read and study with enthusiasm the Arab books; they gather immense libraries at great expense; they despise the Christian literature as unworthy of attention. They have forgotten their own language. For every one who can write a letter in Latin to a friend, there are a thousand who can express themselves in Arabic with elegance, and write better poems in his language than the Arabs themselves’.

Paul Alvarus quoted by Maria Rosa Menocal, *Ornament of the world*, New York, 2003, p. 66.

Jessica A. Coope

- ‘The worst fear of the radicals was that Christians would not only work for Muslims and read Arabic literature but would eventually convert to Islam; a man who associated too long with Muslims was liable to turn into one himself.’

Jessica A. Coope, *The Martyrs of Cordoba, Nebraska*, 1995, p. 9.

Burke on the fall of al-Andalus

- ‘The institutions that had flourished under the Moslem, died when the Moslem departed; and after four centuries of light and learning, Andalusia fell back, under the Christian rule, into a condition of ignorance and barbarism , nearly, if not quite, equal to that of the north western provinces of the peninsula..’

Burke, Spain, p. 288.

Arnold on Church Polemics

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Arnold, Preaching, p. 132-4.

WAS ISLAM SPREAD BY THE SWORD?



Was Islam Spread by Sword?

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Arnold, Preaching, p. 134.

Various Testimonies

- ‘History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated’. [De Lacy O’ Leary, *Islam at the Crossroads*, (London, 1923), p. 8]
- ‘The picture of the Muslim soldiers advancing with a sword in one hand and a Koran in the other is quite false’. [A. S. Tritton, *Islam*, (London, 1951), p. 21]
- ‘Incidentally these well established facts dispose of the idea so widely fostered in Christian writings that the Muslims wherever they went forced people to accept Islam at the point of sword.’ [Lawrence E. Browne, *The Prospects of Islam*, London, 1944, p. 14]
- ‘The Koran certainly provided scriptural support for the idea that Muslims could and should fight the unbelievers, but at no point does it suggest that they should be presented with the alternatives of conversions or death’. [Hugh Kennedy, *The Great Arab Conquests* (London, 2008), p. 50]
- ‘To begin with, there was no forced conversion, no choice between “Islam and the Sword”. Islamic law, following a clear Quranic principle (2:256), prohibited any such things: dhimmis must be allowed to practice their religion’. [Michael Bonner, *Jihad in Islamic History* (Princeton, 2006), p. 89-90]

Quran's Injunction

- Forced conversion is utterly forbidden in Islam and the Muslims not allowed, under any circumstances, to do this. This was due to the following injunction in the Quran:
- **‘There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path...’** [Quran 2:256]

Rules of Engagement

- ‘Fight in the cause of Allah those who fight you, but **do not transgress** limits; for Allah loveth not transgressors’. [Quran 2:190]
- ‘Allah forbids you not, with regard to those who fight you not for (your) faith nor drive you out of your homes, **from dealing kindly and justly with them**: for Allah loveth those who are just’. [Quran 60:8]

Prophetic Tradition

- ‘In one of the Maghazi [battles where the Prophet was present in person] a women who had been killed was seen. The Prophet (SA) forbade the killing of women and children.’ [Bukhari, Book of Jihad, 3014-15]
- ‘I advise you ten things: Do not kill women or children or an aged, infirm person. Do not cut down fruit-bearing trees. Do not destroy an inhabited place. Do not slaughter sheep or camels except for food. Do not burn bees and do not scatter them. Do not steal from the booty, and do not be cowardly.’ [Malik’s Muatta, Book of Jihad].

Ibn Katheer

- ‘Then Allah (ST) states that he does not like the transgressors. Meaning, **do not** disobey Allah, **do not** mutilate, betray and steel; **do not** kill women and children; **do not** kill those elderly who are neither able to fight nor take part in it; **do not** kill monks and those who are in seclusion; **do not**, unnecessarily, cut the trees nor kill animals and this is how Ibn Abbas, Umar bin Abdul Aziz and Muqatil bin Hayyan commented on this verse.’

Commentary of Ibn Katheer, The Holy Quran, Surah 2, verse 190.

HOW DID ISLAM SPREAD SO RAPIDLY?



Muslim View

- **‘Allah has promised those among you who believe and do righteous good deeds, that he will certainly grant them succession [to the present rulers] in the land, as He granted it to those before them, and that He will grant them authority to practise their religion which he has chosen for them [Islam].’ [Quran 24:55].**
- The Prophet said. "If you should live long, the treasures of Khosrau [Chosroes II] will be opened (and taken as spoils)." I asked, "You mean Khosrau, son of Hurmuz?" He said, "Khosrau, son of Hurmuz; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him...I was one of those who opened (conquered) the treasures of Khosrau, son of Hurmuz. [Bukhari, Volume 4, Book 56, Number 793]."
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John Bar Penkaye

- ‘We should not think of the advent (of the children of Hagar) as something ordinary, but as due to divine working. Before calling them, (God) had prepared them beforehand to hold Christians in honour; thus they also had a special commandment from God concerning our monastic station, that they should hold it in honour. Now when these people came, at God’s command, and took over as it were both kingdoms, not with any war or battle, but in a menial fashion, such as when a brand is rescued out of the fire, not using weapons of war or human means, God put victory into their hands in such a way that the words written them might be fulfilled, namely, “One man chased a thousand and two routed ten thousand.” How otherwise, could naked men, riding without armour or shield, have been able to win, apart from divine aid, God having called them from the ends of the earth so as to destroy, by them “a sinful kingdom” and to bring low, through them, the proud spirit of the Persians.’

John Bar Penkaye, quoted by Walter E. Kaegi, *Byzantium and the Early Islamic Conquest*, Cambridge, 2000, p. 216.

Howard Johnston - 2010

- *‘Seldom, if ever, has a set of ideas had so great an effect on human societies as Islam has done, above all in the first half of the seventh century. In little more than twenty years, the religious and political configuration of Arabia was changed out of all recognition. Within another twenty all of the rich, highly developed, militarily powerful world enveloping Arabia was conquered, save for Asia Minor and north Africa.’*

Howard-Johnston, *Witnesses to a World Crises* (Oxford, 2010), p. 357-8.

Other Views

- ‘...Muslim forces went on to campaigns of conquest that in less than a century created an empire extending from Spain to central Asia. How all this occurred and why it focussed on Muhammad, Mecca and the late sixth century are questions that Muslims took up themselves, and that have comprised a major concern of modern historical research’ (Lawrence. I. Conrad, *The Arabs*, The Cambridge Ancient History, 2006, vol 14, p. 695).
- ‘The speed with which the eastern provinces of the Byzantine Empire succumbed to the Arabs remains to be explained by historians.’ (Andrew Louth, *The Byzantine Empire in the seventh century*, The New Cambridge Medieval History, 2005, vol 1, p. 298).
- ‘Much ink has been spilt on the phenomenon of the Islamic conquest, but few firm conclusions can be drawn...It seems unlikely that the Arabs possessed military superiority over their opponents. Certainly, they had no secret weapon, no new techniques. Indeed, in some military spheres they were inexperienced; they allegedly learned siege warfare, for example, from the Persians. They were also unfamiliar with how to fight naval engagements. (Carole Hillenbrand, *Muhammad and the rise of Islam*, The New Cambridge Medieval History, 2005, vol 1, p. 340).

Arnold on the rapidity of the Conquest

- *‘When the Muslim army reached the valley of the Jordan and Abu Ubaydah pitched his camp at Fihl, the Christian inhabitants of the country wrote to the Arabs, saying: “O Muslims, we prefer you to the Byzantines, though they are of our own faith, because you keep better faith with us and are more merciful to us and refrain from doing us injustice and your rule over us is better than theirs, for they have robbed us of our goods and our homes.” The people of Emessa closed the gates of their city against the army of Heraclius and told the Muslims that they preferred their government and justice to the injustice and oppression of the Greeks. Such was the state of feelings in Syria during the campaign of 633-639 in which the Arabs gradually drove the Roman army out of the province. And when Damascus, in 637, set the example of making terms with the Arabs, and thus secured immunity from plunder and other favourable conditions, the rest of the cities of Syria were not slow to follow. Emessa, Arethusa, Hieropolis and other towns entered into treaties whereby they became tributary to the Arabs. Even the Patriarch of Jerusalem surrendered the city on similar terms. The fear of religious compulsion on the part of the heretical emperor made the promise of Muslim toleration appear more attractive than the connection with the Roman Empire and a Christian government, and after the first terrors caused by the passage of an invading army, there succeeded a profound revulsion of feeling in favour of the Arab conquerors’.*

Arnold, *Preaching*, p. 55.

MUSLIMS COME WITH JUSTICE



Syria Rescued from the Byzantines

- *‘Indeed, so bitter was the feeling he [the emperor] aroused that there is strong reason to believe that even a majority of the orthodox subjects of the Roman Empire, in the provinces that were conquered during this emperor’s reign, were the well-wishers of the Arabs; they regarded the emperor with aversion as a heretic, and were afraid that he might commence a persecution in order to force upon them his Monotheletic opinions. They therefore readily – and even eagerly – received the new masters who promised them religious toleration, and were willing to compromise their religious positions and their national independence if only they could free themselves from the immediately impending danger’.*

Arnold, Preaching, p. 54.

Dionysius of Tel Mahre

- *‘Abu Ubaydah, whom Umar had put in command of the Arabs, ordered Habib b. Maslama to return to the Emesenes the tribute which he had exacted from them with this message: “We are both bound by our mutual oaths. Now we are going to do battle with the Romans. If we return, this tribute is ours; but if we are defeated and do not return, we are absolved of our oaths.” So they left Emessa for Damascus; and the emir Abu Ubaydah ordered Saeed b. Kulthum to return the tribute to the Damascenes likewise...To them he said: “ If we return victorious we shall take it back. But if we are defeated and prove powerless to save you from the Romans, here is your tribute, keep it. We for our part shall be absolved of the oaths which we have sworn to you’.*

Dionysius of Tel-Mahre, *The Seventh Century in the West-Syrian Chronicles*, Liverpool, 1993, p. 156-7.

Abu Yusuf, Kitab al-Khiraj

- *‘In accordance with this order, enormous sums were paid back out of the state treasury, and the Christians called down blessings on the heads of the Muslims, saying, “May God give you rule over us again and make you victorious over the Romans; had it been they, they would not have given us back anything, but would have taken all that remained with us’.*

- *‘Verily, Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching, which He gives you! Truly, Allah is ever all-Hearer, all-Seer.’*

Quran 4:58.

Dionysius Confirms Abu Yusuf

- *‘So the Arabs left Damascus and pitched camp by the river Yarmuk. As the Romans marched towards the Arab camp every city and village on their way which had surrendered to the Arabs shouted threats at them. As for crimes the Romans committed on their passage, they are unspeakable, and their unseemliness ought not even to be brought to mind... The Arabs returned, elated with their great victory, to Damascus; and the Damascenes greeted them outside the city and welcomed them joyfully in, and all treaties and assurances were reaffirmed.’*

EGYPT WELCOMES MUSLIMS



The Case of Egypt

- *‘The Jacobites, who formed the majority of the Christian population, had been very roughly handled by the Orthodox adherents of the court and subjected to indignities that have not been forgotten by their children even to the present day. Some were tortured and then thrown into the sea; many followed their Patrirach into exile to escape from the hands of their persecutors, while a large number disguised their real opinions under a pretended acceptance of the Council of Chalcedon’.*

Arnold, Preaching, p. 102.

The Case of Egypt

- *‘We have found in the tales and stories of Egyptians that Benjamin, the Patriarch of the Orthodox in Egypt at the time, delivered the country to the Arab general Amr b. al-As out of antipathy, that is enmity, towards Cyrus, the Chalcedonian (Byzantine) Patriarch in Egypt’.*

Dionysius, Chronicles, p. 158.

John of Nikiu

- *‘When Muslims saw the weakness of the Romans and the hostility of the people to the emperor Heraclius because of the persecution wherewith he had visited all the land of Egypt in regard to the orthodox faith at the instigation of Cyrus the Chalcedonian Patriarch [in office 631/2-41], they became bolder and stronger in the war...And people began to help the Muslims.’*

John of Nikiou, quoted by Petra M. Sijpesteijn, *Egypt in the Byzantine World*, Cambridge, 2007, p. 442.

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Arnold, Preaching, p. 102.

Alfred J. Butler on Arab Conquest

- *‘After all that the Copts had suffered at the hands of the Romans and the Patriarch Cyrus, it would not have been unnatural if they had desired to retaliate upon the Melkites [the Romans]. But any such design, if they cherished it, was sternly discountenanced by ‘Amr, [the Muslim conqueror of Egypt] whose government was wisely tolerant but perfectly impartial between the two forms of religion. Many facts might be cited in proof of this contention...two forms of Christianity must be imagined as subsisting side by side under the equal protection of the conquerors.’*
- *‘It would seem, therefore, that in matters ecclesiastical the Copts were granted every reasonable freedom.’*
- *‘That the early government of ‘Amr was animated by a spirit of justice and even sympathy for the subject population, can hardly be questioned.’*

Alfred J. Butler, The Arab Conquest of Egypt and the Last Thirty Years of the Roman Dominion, 1902, Oxford, p. 447-8.

Arnold on Egypt

- *‘The rapid success of the Arab invaders was largely due to the welcome they received from the native Christians, who hated the Byzantine rule not only for its oppressive administration, but also – and chiefly – on account of the bitterness of theological rancour...to the Copts, as the Jacobite Christians of Egypt are called, the Muhammadan conquest brought a freedom of religious life such as they had not enjoyed for a century’.*

Arnold, Preaching, p. 102.

Another Case of Jizya Refund

- *‘One characteristic anecdote must not be passed over in silence. After the recapture of Alexandria, the Copts of the various Delta villages which had been ruthlessly plundered by the Roman army, came to ‘Amr and complained that while they had stood loyal to the Arabs as bound under treaty, they had not received the protection to which under the same treaty they were entitled, and in consequence they had suffered severely. The justice of this remonstrance is obvious: but it is not every victorious general whose conscience would be troubled by such a protest. Of ‘Amr, however, it is recorded that he was struck with remorse, and exclaimed: “Would that I had encountered the Romans as soon as they issued forth from Alexandria!” What is more, he at once ordered full compensation to be paid to the Copts for all their losses. This frank admission of responsibility and frank restitution prove at once the excellence of ‘Amr’s principles of government and the nobility of his nature.’*

Butler, Conquests, p. 488.

THE RISE OF THE ISLAMIC CIVILIZATION



Will Durant's Definition of a Civilization

- *'Civilization is social order promoting cultural creation. Four elements constitute it: economic provision, political organization, moral traditions and the pursuit of knowledge and arts. It begins where chaos and insecurity end. For when fear is overcome, curiosity and constructiveness are free and man passes by natural impulse towards the understanding and embellishment of life.'*

Will Durant, *Our Oriental Heritage*, New York, 1954, p. 1.

Alfred Guillaume

- *‘But Islam is the fundamental fact which made the legacy possible. It was under the protection and patronage of **Islamic Empire** that the arts and sciences which this book describes flourished’.*

Alfred Guillaume, Legacy of Islam, Oxford, 1931, Preface, p. v.

Quran on Justice

- *‘O you, who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is better protector to both. So follow not the lusts, lest you avoid justice’. [Quran 4:135]*
- *‘O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allah. Verily, Allah is well-acquainted with what you do’. [Quran 5:8]*

The Prophetic Tradition

- ‘Any one who kills a non-Muslim (Dhimmi [protected one]) protected by the Islamic state **will not smell the fragrance of *paradise*** even though one can sense it from the distance of 40 years journey.’
- ‘Omar bin Khattab (the second Caliph) said on his death bed that whoever shall succeed me must fulfill the promises of Allah and his messenger. What ever treaty has been made with non-Muslims must be respected by my successor. He shall fight (if he has to) to protect them and he shall not put a burden upon them which they can not bear.’

Bukhari, Book of Jihad

TREATIES WITH NON MUSLIMS



Treaty of Medina

- In the name of Allah, the Compassionate, the Merciful.
- This agreement of Allah's Prophet Muhammad shall apply to the migrants, Quraish, the citizens of Yasrib who have accepted Islam and all such people who are in agreement with the above mentioned bodies and side with them in war.
- Those who are a party to this agreement shall be treated as a body separate from all those who are not a party to this agreement.
- It is incumbent on all the Muslims to help and extend sympathetic treatment to the Jews who have entered into an agreement with us. Neither an oppression of any type should be perpetrated on them nor should their enemy be helped against them.
- The Jews of Bani Auf, Bani Najjar, Bani Haris, Bani Sa'ida, Bani Hashm, Bani Aus, Bani Sa'alaba, Bani Jafna, and Bani Shotaiba who are a party to this agreement and are the supporters of the Muslims, shall adhere to their religion and the Muslims to their's. Excepting the religious matters, the Muslims and the Jews shall be regarded as belonging to a single party. If any one from among them commits an outrage or breaks promise or is guilty of a crime, he shall deserve punishment of his crime.
- The subordinate branches of the above mentioned tribes shall have the same rights as are enjoyed by the original branches.
- If a third community wages war against the Muslims and the Jews, they will have to fight united. They shall help each other mutually and there shall be mutual goodwill and faithfulness. The Jews shall bear their expenses of war and the Muslims theirs expenses.
- It is incumbent on the parties to treat each other sincerely and to wish each other well. None shall subject the other to oppression and injustice and the oppressed shall be helped...

Ibn Hisham, as-Sira an-Nabawiyya, Cairo, 1955, v 1, p. 501-4.

Treaty of Najran

- The lives of the people of Najran and its surrounding area, their religion, their land, their property, cattle, and those of them who are present or absent, their messengers and their places of worship are under the protection of Allah and guardianship of his prophet. Their present states shall neither be interfered with, nor their rights meddled with, nor their idols deformed. No bishop shall be removed from his office. The intention being that no change in whatever state everyone is, shall be made (status quo shall be maintained).
- Neither the people shall be punished for any past crime or murder, nor shall they be compelled to do military service. Neither shall 'ushr (the tax on grain) be imposed on them, nor shall any army enter their area.
- If anyone of the people of Najran demands the rights, justice shall be done between the plaintiff and the respondent. Neither oppression shall be allowed to be perpetuated on them, nor shall they be permitted to oppress anyone.
- Whatever has been written in this pact, Allah and Muhammad, his prophet, are guarantors for it, unless there is an order from Allah, in this connection, and as long as the people of Najran remain faithful and adhere to the conditions, which have been made for them, except that someone compels them to do otherwise.

Al-Baladhuri, Futuh al-Buldan, translated by Philip. K. Hitti, New Jeresy, 2002 (Reprint), p. 100-1.

Treaty of Jerusalem

- ‘This is the protection which the servant of Allah, Amir ul-Mumineen, grants to the people of Palestine. Thus, protection is for their lives, property, church, cross, for the healthy and sick and for all their co-religionists. In this way that their churches shall not be turned into dwelling houses, nor will they be pulled down, nor any injury will be done to them or to their enclosures, nor to their cross, and nor will anything be deducted from their wealth. No restrictions shall be made regarding their religious ceremonies. No Jew will be allowed to stay along with them [This was a request made by the Christians themselves to maintain status quo, as there were no Jews allowed in Jerusalem prior to the Muslim arrival].
- It shall be incumbent upon the people of Palestine, that they shall pay Jizyah (the capitation tax) like other cities. They must expel the Greeks and those of them who shall leave the city shall be protected and conducted safely to their destinations, but those of them who would prefer to remain in Palestine shall also receive protection, are to pay the Jizyah. And of the people of Palestine who would like to leave with the Greeks, then their churches and crosses shall also be protected, and they may safely go to their destination. Whatever is in this document is guaranteed in the name of Allah and the prophet by khalifah and the faithful on condition that the people pay jizyah regularly. This document is witnessed by Khalid ibn al Walid, ‘Amr bin al ‘Aas, Abdur Rahman bin Awf, and Mu’aawiyah bin abi Sufyaan. Dated A.H. 15’.

Tabari, Tarikh ar-Rusul wal- Muluk, Leiden, 1879-1901, v I, p. 2405-6].

Dionysius, Chronicles, p. 161: ‘The stipulation was made (by the Christians) that no Jew might live in Jerusalem.’

Treaty of Spain

- ‘In the name of Allah, the Merciful, the Compassionate. This is a document (granted) by Abdul-Aziz bin Musa bin Nusayr to Tudmir, son of Ghabdush, establishing a treaty of peace and a promise and protection of God and his prophet (SA). We (Muslims) will not set special conditions for him or for any among his men, nor harass him, nor remove him from power. His followers will not be killed or taken prisoner, nor will they be separated from their women and children. They will not be coerced in matters of religion, their churches will not be burned, nor will sacred objects be taken from the realm, [so long as] he [Tudmir] remain sincere and fulfils the conditions we have set for him. He has reached a settlement concerning seven towns: Orihuela, Valentilla, Alicante, Mula, Bigastro, Ello and Lorca. He will not give shelter to fugitives, nor to our enemies, nor encourage any protected person to fear us, nor conceal news of our enemies. He and each of his men shall also pay one Dinar every year, together with four measures of wheat, four measures of barley, four liquid measures of concentrated fruit juice, four liquid measures of vinegar, four of honey, and four of olive oil. Slave must each pay half of this amount (Rajab 94 Hijra [April 713 CE]).’

Medieval Iberia, edited by Olivia Remie Constable, Pennsylvania, 1997, p. 37.

DID THE TREATIES WORK?



John Bar Penkaye

- ‘the peace throughout the world was such that we have never heard, either from our fathers or from our grandparents, or seen that there had ever been any like it’.

Hugh Kennedy, The Great Arab Conquests, London, 2008, p. 349.

Bernard the Wise 869 c.

- *‘the Christians and the Pagans [i.e. the Muslims] have this kind of peace between them there that if I was going on a journey, and on the way the camel or donkey which bore my poor luggage were to die, and I was to abandon all my goods without any guardian, and go to the city for another pack animal, when I came back, I would find all my property uninjured: such is the peace there.’*

Christopher J. Walker, Islam and the West, Gloucester, 2005, p. 17.

Patriarch Theodosius 869 c.

- *‘The Saracens [i.e. the Muslims] show us great goodwill. They allow us to build our churches and to observe our own customs without hindrance.’*

Christopher J. Walker, Islam and the West, Gloucester, 2005, p. 17.

Sefer Pitron

- An anonymous ninth century Jewish source Sefer Pitron Torah:

‘The people in whose hands the Temple is today [namely, the Muslims] have made it into a choice, excellent and honorable place of worship. They say: let us worship the one God who created heaven and earth, to whom the creatures belong, until the coming of the messiah and on that day the true worship will be renewed and will be acceptable before God.’

THE OUTCOME OF JUSTICE, TOLERANCE AND COMPASSION



The Outcomes of Justice, Tolerance and Compassion

- *‘In Spain, under the Umayyad and in Baghdad under the Abbasid caliphs, Christians and Jews, equally, with Muslims were admitted to the schools and universities not only that, but were boarded and lodged in hostels at the cost of the states.’*

M.M. Pickthall, The Cultural side of Islam, Karachi, 1954, p. 81.

The Outcomes of Justice, Tolerance and Compassion

- Bayt al-Hikma (House of Wisdom).
- The Abbasid caliph Abu Ja'far Mansur (d. 775) established a school called *Bayt al-Hikmah* (House of Wisdom) in Baghdad, which was an institution specialising in translations and producing original academic works. Translators were usually rewarded by gold in equal weight of their books.

S.M. Imamuddin, Arabic Writing and Arab Libraries, London, 1983, p. 35.

The Outcomes of Justice, Tolerance and Compassion

- The first library of importance and value in Europe was the royal library of the Umayyads in Cordova. Abdul-Rahman I (756-788) was himself a scholar and a poet. His son Hisham I (786-796) followed in his footsteps by becoming a poet and an admirer of Arabic literature, and then Hakam I (796-826) also loved poetry and liked to be surrounded by scholars. The later Caliphs, especially Abdul-Rahman III (912-961) and Hakam II (961-1008), were devoted to the hobby of collecting rare books. Abbass bin Nasih, the agent of Abdul-Rahman III, travelled as far as Mesopotamia in search of Arabic translations of Persian and Greek works on Science. Rare and valuable books, old and new, were bought and copied for Hakam II in Alexandria, Cairo, Baghdad and Damascus. The chief librarian of Hakam II was a high-ranking eunuch, Talid, according to whom there were 400,000 volumes of books in the royal library. The list of the books, recording the names of the authors and the titles alone, consisted of 44 volumes of 50 folios each.

Imamuddin, Libraries, p. 50.

The Outcomes of Justice, Tolerance and Compassion

- ‘Say: “*Are those who know equal to those who know not?*”
It is only men of understanding who will remember (Allah).’
[Quran 39:9]
- ‘Seeking knowledge is an obligation upon all Muslims (men and women)’.

Medieval Europe vs. Muslim Spain

- *‘Europe was darkened at sunset, Cordova shone with public lamps; Europe was dirty, Cordova built a thousand baths; Europe was covered with vermin, Cordova changed its undergarments daily; Europe lay in mud, Cordova’s streets were paved; Europe’s palaces had smoke-holes in the ceiling, Cordova’s arabesques were exquisite; Europe’s nobility could not sign its name, Cordova’s children went to school; Europe’s monks could not read the baptismal service, Cordova’s teachers created a library of Alexandrian dimensions.’*

Victor Robinson, The Story of Medicine, New York, 1936, p. 164.

Muslim Men of Science

- Rahzes (al-Razi) authored works on geography; Arzachel (al-Zarqali) on astrolabe and astronomy; Alhazen (Ibn al-Haytham) on optics; Abulcasis (Abul-Qasim az-Zahravi) on medical encyclopaedia and astronomy; Averroes (Ibn Rushd) on anatomy, physiology, materia medica, diagnosis, therapeutics and hygiene; Algazel (al-Ghazali) on philosophy; Abenouefit (Ibn Nafis) on Aristotle's and Galen's medicine; Avempace (Ibn Baja) on physics; Ibn Batuta and Ibn Jubayr on travel, Maimonides (Jewish Moosa bin Maimun) on medicine; Ishaq bin Haytham on poisons and laxatives; Ibn Hazm on prose and poetry; Ibn Hayyan on history; Idrisi on cartography and geography; Al-Khawarizmi and Al-Battani on Algebra and Trigonometry; Al-Jahiz on zoology; Ibn Firnas on astronomy, meteorology and musicology; Maslama bin Ahmad on mathematics; Abdul-Rahman bin Ismail on geometry of Euclid and philosophy of Aristotle; Al-Butruji on Astronomy; Jabar bin Aflah on Trigonometry; Arib bin Sa'd on gynaecology, hygiene of pregnant women and the care of infants.

For details see the encyclopaedic work by George Sarton, Introduction to the History of Science, Washington, 1927-48, 3 volumes.

Originality of Muslim Thought

- Al-Biruni's criticism and correction of Aristotle's philosophy in a work called '*Al-As'ilah wa al-ajwab* (Questions and Answers)'; Al-Khwarizmi's correction of Ptolemy's geography in his work (face of the earth); Al-Razi based his medical theories nearly solely on the criticism of Galen in his work titled '*Fil-shukuk ala jalinus* (Doubts about Galen)'; Al-Biruni blamed Galen for his excessive credulity when he reports his story of the snake queen whose sight or hiss caused instant death; Ibn al-Haytham's correction and refutation of Galen's optics based upon practical experiments; Al-Khazini's work on measures of weights and densities surpasses his Greek predecessors; Al-Jazari's development of Greek mechanics and the list is endless.
- For details see S. E. Al-Djazairi, *The Hidden Debt to Islamic Civilisation*, Oxford, 2005. Also, George Saliba, *Islamic Science and the Making of the European Renaissance*, Massachusetts, 2007.

The Translation Revolution

- Gerard of Cremona translated 80 works from Arabic to Latin on astronomy and mathematics (including Khawarizmi's Algebra, Thabit bin Qurra's work on Roman balance, Al-Kindi's optical works, writings on chemistry by al-Razi and Ibn Sina's medical encyclopaedia); John of Seville translated astronomical, medical and Philosophical works (by Al-Kindi, Al-Battani, Thabit Ibn Qurra, Al-Qabisi, Al-Firghani, *Al-Shifaa'* [The Healing] of Ibn Sina, *Maqasid al-Falasifa* [The Ways of Philosophers] by al-Ghazali); Plato of Trivoli made substantial amount of translations from Arabic to Latin and the complete list of translators and their translation is far too much to cover here.

See George Sarton's Introduction to the History of Science.

George Saliba on Renaissance

- ‘there is hardly a book on Islamic civilization, or on the general history of science, that does not at least pretend to recognize the importance of the Islamic scientific tradition and the role this tradition played in the development of human civilization in general’.

George Saliba, Islamic Science and the Making of the European Renaissance, Massachusetts, 2007, p. 1.

E. J. Holmyard on Chemistry

- *‘early European chemistry is almost wholly a legacy from Islam, it is impossible to understand medieval Latin alchemy without a clear idea of the work of the Arabs.’*

E. J. Holmyard, Makers of Chemistry, Oxford, 1931, p. 82.

The Transmission of Arabian Learning to Oxford

- *‘In the thirteenth century the seeds of Arabian learning began to germinate in Europe among men of western race. The science of the Moors in Spain had brought them European reputation: Emperors and Kings became their pupils and patrons. Natural science in the west began to put forth the first shoots of the tree that has grown so mighty. We trace the origin of our western knowledge in matters of astronomy to some three or four sources. The Almagest or Arabian version of Ptolemy’s work was translated from the Arabic into Latin about 1230 at the instance of Frederick II. The astronomical manuals of some of the Arabians were abstracted and reproduced in Latin by Sacrobosco in his little text-book, De Sphaera, which, with the Alfonsine Tables published by Alfonso X, King of Castile, became part of the equipment of every astronomer for the next two or three hundred years.’*

R. T. Gunther, Early Science in Oxford, Oxford, 1923, v II, p. 27.

THE SUPPRESSION OF THE FACTS BY THE COLONIAL POWERS



John William Draper (1860s)

- ‘I have to deplore the systematic manner in which the literature of Europe has contrived to put out of sight our scientific obligations to the Mohammedans (Muslims). Injustice found on religious rancor and national conceit cannot be perpetuated for ever.’

J.W. Draper, A History of the Intellectual Development of Europe, George Bell and Sons, 1888, v II, p. 42.

Ulicke R. Burke (1890s)

- ‘The learning and culture of the Spanish Arabs is simply denied by many modern Spaniards, as, for instance, by Father Camara, the author of the orthodox Contestation or refutation of Draper’s Intellectual Development. The mere denial, uncritical, rhetorical, and unsupported by any authorities, is in itself, of course, worthless ; but it is highly interesting as showing the temper of Spanish Churchmen as regards history and science at the present day, and more particularly as regards the bitterness of their bigotry towards Islam’.

Burke, Spain, p. 286-7.

Victor Robinson (1930s)

- ‘A good sketch of Avicenna in the eleventh edition of the Encyclopedia Britannica (1910) has been trimmed down to a few unsigned paragraphs in the present (fourteenth) edition.’

Robinson, Medicine, p. 495.

Maria Rosa Menocal (2004)

- ‘One argument - that it came from an Arabic word - was not only not favorably received, but worse, it was not even deemed worthy of heated and acrimonious discussion...There is not a single etymological dictionary of English or a Romance Language that gives the Arabic etymon as even a possibility, although the question is usually noted as “unresolved”...The very possibility of an Arabic solution was shunned as taboo...Westerners – Europeans have great difficulty in considering the possibility that they are in some way seriously indebted to the Arab world, or that the Arabs were central to the making of medieval Europe’.

Maria Rosa Menocal, The Arabic Role in Medieval Literary History, Pennsylvania, 2004, p. x-xiii.

Arnold on Church Polemics

- ‘...such statement is too frequent a commonplace of the ecclesiastical historian to be accepted in the absence of contemporary evidence...of forced conversion or anything like persecution in the early days of the Arab conquest, we hear nothing. Indeed, it was probably in a great measure their tolerant attitude towards the Christian religion that facilitated their rapid acquisition of the country’.

Arnold, Preaching, p. 132-4.